THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—MATTHEW v: 16.

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DISCOURSE BY PRESIDENT GEORGE Q. CANNON.

[CONTINUED FROM PAGE 4.]

WELL, many were tried because those revelations concerning the order of Enoch were not carried out, and they thought that Joseph was not a true Prophet. They argued in this way: "God knows His children, and if He gives a revelation to His children He knows whether they can carry it out or not. Now, if Joseph were a Prophet and inspired of God, he would know whether the people were prepared for this, and the Lord would not have inspired him to give a revelation if they were not prepared;" and the failure of the people to do this was laid to Joseph's charge, as though he had received false revelations, and had attempted to do something that ought not to have been done. The facts are, God reveals His truth continually to His children, and He lays before them principles to obey as they are able to obey them. So it has been from that day until the present. There have been a great many revelations given to us that we have not had faith to carry out as they should be.

This doctrine to which allusion has been made—the doctrine of celestial marriage—I heard one of the Twelve say that if he were called upon to testify, he believed he could say truthfully that the Latter-day Saints were more pleased to hear the manifesto than they were to hear the revelation given on celestial marriage. Now, I could not say that, and yet I believe there is a great element of truth in the statement. I believe that it was a very great trial to this Church, and I believe, too, that there are a great many people glad that the manifesto has been given, because they feel relieved in their feelings. And does not this account, in part at least, for the manifesto? If this statement made by this Apostle is true—and I am not prepared to question it—what does it betoken? It betokens that, though this has been a doctrine of the Church for nearly fifty years,

there is still a large element unprepared to carry it out; at least, they have not obeyed it; and I know (I speak it almost with a feeling of shame) that there have been serious abuses of that doctrine. I believe that both men and women have been guilty of many things that are offensive in the sight of God. I have said that if there were no other reason than this, it would be sufficient, to my mind, for the Lord inspiring His servant to give that manifesto.

But there were reasons for this, and as a people we should be prepared, by the assistance and testimony of the Spirit of God, for these things. I know myself that it was the will of God that that manifesto should be given. I know it was the will of God that the word should go to the Latter-day Saints that plural marriages should cease, and that we should conform to the requirements of the law of the land. Just think of the condition the leaders of Israel were in! Here were probably nineteen-twentieths who had not obeyed that law. They would have been involved with those who had obeyed it. They would have been disfranchised. The Lord revealed that to President Woodruff. They would have been deprived of Temples and the ordinances of salvation administered therein, of the society of the Priesthood, and perhaps of their own personal property. Now, the Lord saw the condition that the leaders of the people were in. Can you not see how wise it was in Him to come to our deliverance by giving His word? I have heard President Woodruff say that he would rather go out and be shot than yield one hair's breadth of that doctrine unless the Lord should command him; and he waited, and we all waited, until the Lord did give the command, and when He gave it, His Spirit testified to us that it was the right thing to be done.

Now, brethren and sisters, I know there are a great many who feel that, this being a principle of exaltation, they may be in danger of losing their exaltation, because of their inability to obey this. I want to say to all such that the Lord judges our hearts; He looks at our motives. There were a great many men in past times who never had the privilege of obeying this doctrine, because the law was not given to them. Do you think that they are excluded from exaltation? Do you think that they will be deprived of celestial glory? I do not. Eternity is a long period, and we cannot conceive of its duration. The Nephites, according to all that has come down to us, were monogamists. This law was not given to them, as far as we have any account. Yet they were a great and mighty people before the Lord. They had Prophets and mighty men among them.

I believe there is not a faithful man or woman in this Church that has not had a testimony for himself and herself that this is right. I was greatly pleased at our Conference when this manifesto was presented, to see the unanimity that prevailed. There were a great many people who shed tears, I understand, over it; but the faithful felt that it was right, and they voted for it. Now, the Lord will accept our offering. He knows that which we have done. We have striven to the utmost extent of our ability to convince this nation that this is a true principle of religion.

I myself have testified before Presidents of the United States, before Cabinet officers, before judges of the Supreme Court, before members of

the United States Senate and House of Representatives, and before committees of Congress, that I knew that doctrine was from God. I told them I felt that if I had not obeyed it I would have been damned, because the Lord gave to me a direct command to obey that principle. He was kind enough to reveal this doctrine to me before I ever heard that Brother Joseph had received a revelation of that kind. He manifested to me that that principle would be revealed to this Church and be practiced by the Church. I have testified to this, and have endeavored, with my brethren, who also have labored in this direction, to convince the nation that we were not overstepping the bounds of the Constitution by believing and obeying a doctrine that had been revealed to us. Over a thousand have gone to prison to show our sincerity.

A prominent official of this Territory said to a gentleman the other day: "They say to me that these people are not sincere. Why," says he, "I know they are sincere. I went myself to the penitentiary, and I labored with all the power I had to convince Lorenzo Snow that he should express his willingness to obey the law; but notwithstanding all my persuasions, and notwithstanding he had a year and a half sentence upon him, I could not move him. I believe he would have gone out and been shot rather than to have said he would get out of prison on such terms. And here is Lorenzo Snow going on the stand now before the master in chancery and testifying as he does; and I know that man is sincere in giving that testimony, for if he had said one-tenth to me of what he said to the master in chancery, he could have been a free man."

We have done everything that we could to persuade the nation that they were doing us injustice in prosecuting us for this, and that the law was an unconstitutional one. Now some say, "Why, look at these 'Mormon' people, how quickly they will do the thing that the President of the Church tells them to do;" and they bring that up as an argument against us, as though we would continue to defy the law until the President said stop. The reason for this is a very simple one. We have been acting in this in the fear of God. We believed that it was right to carry this principle out; and if we had been sentenced to be killed, I suppose some would have felt that it was right for us to submit to that rather than yield the principle. God gave the command, and it required the command of God to cause us to change our attitude. President Woodruff holds the same authority that the man did through whom the revelation came to the Church. It required that same authority to say to us, "It is enough. God has accepted your sacrifice. He has looked down upon you and seen what you have passed through, and how determined you have been to keep His commandments; and now He says, It is enough." It is the same authority that gave us the principle. It is not the word of man.

Now, it is for us to obey the law. It is for us to be consistent in all these things. We always have been, and we will be in this instance. I am willing to leave this matter in the hands of the Lord. He knows what is best, and He will govern and control all things for our good. Some have accused us of defying the law. It has not been from the spirit of defiance; it has been to contend for those God-given rights that we have

inherited. I believe the day will come when the course we have taken in this will be applauded. The true feeling that has animated the Latter-day Saints will be recognized; that it has not been a spirit defiance, nor because we do not honor the government, but because there was a principle of human liberty involved, and we felt it our duty to see that the principle was vindicated to the very uttermost. Then when every means was exhausted, we submitted and acknowledged the supremacy of the law, and bowed to it.

But, brethren and sisters, we have left to us all the principles of the Gospel. We have the Holy Ghost to be our companion. We have the gifts thereof to be and abide with us, if we will live for them. We have, as President Woodruff says, the voice of revelation in our midst, and God will not take it away from this Church. He has restored His everlasting Priesthood. It will remain on the earth. It will exercise the power that God has given to it, until He comes whose right it is to reign. God has great blessings in store for the Latter-day Saints. I believe that He is ready to pour them out upon us. I am satisfied that we will be greatly prospered of the Lord, and that He will make up to us for all our trials, and for all our anxieties and sufferings. After the trial cometh the blessing. And certainly this people have been tried. They have passed through the furnace of affliction. No human tongue can describe, no pen can write, that which this people have suffered in their feelings for the past few years—the anguish of wives, mothers and children, and the sorrow of men concerning their families; but God has kept a record of it, and it will tend to the purification and exaltation of this people.

I have thought many, many times over the devotion of our wives and our sisters—their unalterable, unshaken devotion to the principles of righteousness. No women that I know of, for many centuries at least, have passed through such trials as the women of this Church have during the past few years. Yet they have not faltered. Who has heard of women turning traitors? They have not been guilty of this. They have been most faithful to every covenant that they have made. Now, God has a great blessing to bestow upon them, and upon their children, and upon all the people. I pray that we may live so as to receive this, and live so closely to the Lord that we shall have His voice continually in our hearts, to guide us, to comfort us, to fill us with peace and joy, and lead us along until we come back into the presence of God and the Lamb, which I ask, in the name of Jesus. Amen.

BRIGHAM YOUNG MEMORIAL.

FOLLOWING is a copy of the circular issued on December 18, by the Memorial Association having charge of the erection of a statue of the late President Young: A proposition has been made to erect a bronze statue of heroic size upon a suitable pedestal, in Salt Lake City, in memory of Brigham Young. The suggestion for such a memorial has been received with favor by all classes and strongly advocated, without a dissenting voice, by the press of our community.

So confident have the originators of the idea been that it would meet with popular approval, that a central committee has been appointed, consisting of twenty-six persons, for the purpose of bringing this matter to the attention of the entire people. It is with this object in view that this circular is issued.

It is not necessary to dwell upon the character of Brigham Young. His fame has reached every corner of the land. Whether we think of him as a religious leader, or a statesman, or a pioneer, or a city builder —in whatsoever capacity he is regarded, he is the same grand personality. Time serves but to increase the tribute paid by the world to his genius and the grateful love tendered his memory by the people he so faithfully led. The value of a monument is not to be measured by its pecuniary cost, but by the motives prompting its builders. Were this not true our grandest memorials would not depend so much upon the services to mankind of those whose lives they are intended to commemorate as upon the wealth of the dead or that of his surviving friends. With this in view, and feeling that Brigham Young in life belonged not to his family and intimate friends alone, but to the people of Utah, and to the entire West, it has been decided to make the subscription a popular one. To every man, woman, and child throughout our mountain home it is designed to extend an invitation to contribute something toward the erection of this monument to him whose genius has left its impress in every part of our beloved Utah. No amount, however small, is to be refused; for, as above stated, the purpose is to have the statue erected by all who love and revere the memory of the illustrious dead.

The time seems auspicious for accomplishing such a work; for while no arbitrary arrangement has been made and no unchangeable design adopted, we have now in our midst Mr. C. E. Dallin, a young man born in this Territory, who has attained an enviable reputation as a sculptor. He has had the benefit of the instruction of the leading sculptors of Paris, and his works have had the stamp of their approval, as well as that of the leading artistic people of our own land. His services can be secured for the completion of this great work, and no doubt he will, if employed, give us a monument worthy of his reputation and of its great subject.

The association will appoint sub-committees in each county, and they will doubtless, as necessity may require, appoint other sub-committees, so that every person in the community may be reached.

ARCHÆOLOGICAL REMAINS.

THE recent discovery of prehistoric copper implements on the site of an ancient Indian village on Still Pond creek, near Betterton, Maryland, will be recognized as an important contribution to American archæology. They furnish another link in the chain of evidence in support of the belief that even among the remote tribes there existed a system of intertribal trade.

The implements in question, two in number, were made from plates of native copper from the shores of Lake Superior, more than a thousand

miles from Betterton. The important object is a spearhead, the other has somewhat the shape of an ax, but I fancy was used as a hoe. The spearhead is a remarkable example of prehistoric metal work. It has a double cutting edge like a poinard, which it resembles, and the ridge line dividing the two edges is as accurate as if wrought by a skilled Sheffield cutler. It seems almost incredible that it could have been the work of an Indian, hundreds of years, perhaps, before they came in contact with white men. It measures eight inches long and two and one-half inches in its widest part, and the plate is barbed at the point. An ingenious feature is the small shank which I have endeavored to figure. On each side there are four small blunt teeth like those of a comb, evidently made to insure greater security in hafting it. The spearhead looks for all the world like those of bronze from ancient Rome—such as have been excavated there at Pompeii—and I venture to say that, if the American counterpart were exhibited with them, only an expert could distinguish it from the others. The lines are just as graceful, and the workmanship as fine, although we know that the aborigines were unacquainted with the art of smelting, and hammered the metal into shape in its natural state. The hoe is quite a plain tool, four and a half inches long and four inches wide, and a quarter of an inch thick.

The deserted village where the implements were found has another attraction for the archæologist, in the shape of a vast shell mound, whose magnitude cannot fail to impress the observer. It takes rank at once as one of the largest north of Florida. One part of it abuts on Still Pond creek, where an excavation has been made to the depth of sixteen feet without reaching the bottom. The spearhead and the ax or hoe were dug up, together with some human bones, just beyond the line of shells. The whole locality is an interesting one and deserves careful examination, which Mr. Francis Jordon, Jr., of the Philadelphia Antiquarian Society, is giving it.—*Philadelphia Press.*

FACTS AND EVENTS.

There is a water famine in the Broken Hill district, New South Wales. The price for water has risen to £2 per 100 gallons.

Samuel Gibson, the last survivor of the battle of Waterloo, died on December 2, at Caterham, England. He was 101 years of age.

The Standard Oil Company's cooperage works in New Jersey, U.S.A., were destroyed by fire on December 31, the loss being $2,000,000.

A heavy storm swept over the western part of the United States on December 30. It is reported to have been the worst experienced for several years.

On December 25 a steamboat accident on the Cauca River, a tributary of the Magdalena, South America, resulted in the death of forty persons and the injury of many more.

The Mexican government has offered a reward of $300,000 for the head of General Garza, the rebel commander. Dispatches to January 5 say the rebellion is on the increase.

A family of eight persons was poisoned at Blackburn, England, on December 30, through eating suet dumplings into which a quantity of arsenic had been accidentally put by a child.

Great floods were reported in China, in December. In the city of Foochow the water reached a depth of ten feet in the streets. Details of the loss of life and property have not yet been received.

It is proposed to build an electric railway between Budapest and Vienna, a distance of about 150 miles. There will be two main-power stations, with 100 sub-stations, but only three or four stopping-places.

Through putting poison, in mistake for Epsom salts, in the viands at a wedding breakfast, as a practical joke, thirty persons were poisoned recently at Masterton, New Zealand. Several of the guests have died.

During the first week in June next, 7000 Indians will be gathered at Kamloops, British Columbia, to witness a Passion Play, to be performed by Indians who are included in the membership of the Roman Catholic church.

A horrible discovery was made at Budapest, Austria, on December 30. Inside of one of the long crisp loaves of bread sold in the town were found the fragments of an infant's body. The child had been cut to pieces, kneaded in with the dough, and baked.

The new immigrant landing station at New York was opened on January 2. The first immigrant landed was Annie Moore, a native of Cork, Ireland. She crossed the Atlantic in the Guion steamship *Nevada*. As a memento of the occasion a $10 gold piece was presented to her.

The office of the finance division in Dublin Castle, Dublin, was wrecked on January 1, by an explosion which is believed to have been due to dynamite, but nothing definite is known of the origin of the outrage. One of the officials had a narrow escape, having left the room just before the explosion occurred.

Owing to the unfriendly attitude of the Ameer of Afghanistan, 40,000 British troops are being massed in Peshawur. It is believed that the Ameer intends to engage in hostilities against the British, and the government is making preparations for prompt and decisive action in defense of its interests.

A malignant epidemic of diphtheria is raging in South Hungary. In some villages in the valley of Grau all the children have succumbed. In one village there were 150 deaths in December, and in another forty. This dreadful rate of mortality is attributed to some extent to the scarcity of doctors in the rural districts.

Reports from Moscow state that in the course of the last few weeks the position of the Jews in that town has changed for the worse. A St. Petersburg correspondent says: In May and June of this year the Jews still in Moscow received from the governor-general permits for six months' residence. They were at the same time informed that if they desired a prolongation of those permits they must, in the autumn, address a petition to that effect to the governor-general. This they have now done, but only to receive a refusal. By this decision hundreds of families, nearly all belonging to the laboring class, must now, in the depth of winter, seek homes elsewhere. A second measure of the government has caused still more distress among the Jewish population in the country districts. In the governments of Vilna and Kieff the expulsion of Jews from the villages has hitherto not been strictly enforced. Since the middle of November, however, the situation has changed. Jews who till now have been the tenants of mills or crofts, or have worked as overseers or day laborers on the farms of Christians, have been ordered to return to the ghetto of the town to which their parents belonged. In many instances the victims have followed agricultural employment for three generations, and are complete strangers in the town to which they must now return. The law known as the Fifty Verst Law—the law forbidding a Jew to live within fifty verst of the frontier of the empire—is also being carried out with great severity. In Kaminiets (Podolsk) the Jews, who have been settled there since Russia took possession of the country—that is to say, for more than a century—have been ordered to withdraw to fifty verst from the frontier line. The number of Jews who have in the last few weeks been deprived of all they possessed amounts to hundreds of thousands.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JANUARY 11, 1892.

THE CONFISCATED CHURCH PROPERTY.

AT the January, 1892, term of the Supreme Court of Utah, now in session at Salt Lake City, several questions in connection with the property of the Church of Jesus Christ of Latter-day Saints, which was seized by the government, are to be passed upon; some of the issues may be carried to the Supreme Court of the United States for final adjudication, and others the action of the court in Utah may dispose of permanently.

The litigation over this property began in August, 1887, by suit instituted by the United States, under the congressional enactments of 1862 and 1887. At the request of the government a receiver was appointed and a seizure made of what was owned by the Church. There was some dispute as to the property in possession of the Church, some of the representatives of the plaintiff claiming it to be much more than was really the case.

In the summer of 1888, this dispute was taken to the solicitor-general of the United States at Washington, and after much labor by the attorneys on both sides, an agreement was reached as to the property actually owned by the Church and toward which the confiscation proceedings were directed. A stipulation was entered into, and the property was turned over to the receiver. The case went to trial in the Utah court, where a decree was made in October, 1888, depriving the Church of the whole amount—both real and personal property. From this decree an appeal was taken to the United States Supreme Court.

But this action in the main case was not fully satisfactory to the enemies of the Saints. The spirit that prompted the demand for the laws of 1862 and 1887 was one that sought the complete spoliation of the Latter-day Saints and the breaking up of the Church organization—an object which some vainly hoped would be accomplished by assailing them in temporal affairs. The receiver and others interested for the plaintiff began suits for other property, held by private parties, but which had at one time been in possession of the Church. These new suits involved several pieces of real estate in Salt Lake and Ogden. Proceedings were also taken to escheat the east half of the Temple Block, Salt Lake City—the part on which the magnificent Temple was being built—though the

decree in the main case had exempted that as grounds which could be used by members of the Church for the erection of a house or houses of worship.

Attachments having been issued against these various properties, the United States attorney general was made acquainted, in the summer of 1891, with the fact that his local representatives in Utah were disregarding the terms of the stipulation of 1888. They claimed that they were not, but an inquiry resulted in the government attorney in Utah being instructed to withdraw all the new suits. He took steps to this end in October last, and his request in that regard is one of the matters to be passed on at the present session of the court, which will of necessity grant the motion made. This will finally close the litigation so far as the Temple Block and the properties in Salt Lake and Ogden, involved in the new suits, is concerned.

Upon the appeal from the decree made in October, 1888, the Supreme Court of the United States affirmed the action of the lower court, except as to the personal property of the Church, which the court in Utah had turned over to the receiver for the benefit of the district schools. The higher court set this decision aside, and made of the property a trust to be devoted to lawful purposes nearest to that intended by the people who had contributed it. This latter question was tried in October, before a master in chancery appointed by the court, and is still pending. It may be taken to the highest tribunal before it is finally determined.

The real property of the Church claimed by the government consists of the Gardo House, or President's residence, the Historian Office, Tithing Office, and Church Farm, in Salt Lake County, and some coal lands in Summit County. These have been escheated to the government, though litigation over them is not yet ended.

This real estate, and the personal property named, comprises all the property taken by the government, or for the possession of which legal proceedings are now being conducted. The whole is valued at about one million dollars. Its seizure and confiscation is a piece of as barefaced robbery as was ever attempted, and was incited and urged by the enemies of the Church of Christ. But great as is the burden thus caused to rest upon the Latter-day Saints by their persecutors, it is so much lighter than was intended by the instigators and manipulators of the scheme, or than appeared probable but a short time since, that the Saints cannot fail to realize that the hand of the Lord is manifest in their behalf, and to render praise and thanksgiving for His mercy and grace. Their confidence in Him in regard to temporal affairs has been rewarded by the blow which was directed at them by the adversary having its force so materially diminished that they are uninjured and unshaken by it; while their faith is strengthened that in due time He will vindicate His people and bring to justice those engaged in oppressing Zion. J. H. A.

In an article urging the people of Omaha, the chief city of Nebraska, U.S.A., to sustain and foster home industries, the following reference to Salt Lake City as an example is made by the Omaha *World-Herald*, one

of the leading newspapers of western America: "Perhaps the best illustration of the good effects of patronizing home industries is the growth of the city of Salt Lake. When the indefatigable 'Mormon' leaders started their small colony in the now blossoming valley where the city of Salt Lake stands, they were somewhat in the position of the Creator at the foundation of the world. They were not exactly called upon to build a city out of nothing, but they had very, very raw material to begin with. They had rocky mountains with gushing streams and sandy bottom lands with little vegetation. They were cut off from the civilized world by a great desert waste, uncrossed by any line of communication except an endless wagon trail. They were forced by circumstances, therefore, to do that very thing which Omaha should do from preference, namely, to build up a community within themselves by industry, energy and enterprise. There was work for everybody and every home industry was patronized, because Salt Lake was too isolated from the rest of the world to take her patronage elsewhere. It soon became the boast of Salt Lake City that her people could produce anything, from a horse shoe to the great pipe organ in the tabernacle. Quarries were opened and a city built. The mountain streams were seized upon and compelled to irrigate the desert valley until it became a garden. Agriculture and manufacture worked shoulder to shoulder. Trade and commerce with the surrounding regions quickly followed, and a great community thus grew up hundreds of miles from any other of importance and in the very midst of what had been a desert. In the strictest sense, Salt Lake City was built by the patronage of home industries. The spirit that animated the people was a spirit of fraternity, and the bold intelligence of Brigham Young and his Church gave an irresistible impulse to the movement to develop the community from within and to utilize the energy and industry of every man in the community for the production of those things which the community needed."

THERE is considerable excitement among the Maharastra Hindoos of Bombay because of the contents of handbills issued by various sectarian missionaries, defaming the Hindoo god Krishna. A petition to the British government asks for redress, and that the natives be protected in their enjoyment of religious freedom. Professing Christians who revile against and libel that which is held sacred by any portion of their fellowbeings, even though the latter may be bound in the ignorance of heathen worship, are far removed from the true spirit of Christianity, which contends against no man's religion, but seeks to lead all men to the knowledge of a higher life by persuasion, education, gentleness, and love unfeigned. The Gospel of Christ presents a habitation of peace and safety, built upon a sure foundation; it invites, but does not compel, man to enter. It does not even tear down the insecure houses which rest on a sandy foundation, but leaves them to the legitimate test of the storms of judgment, and devotes its energies to the increase of knowledge and salvation. The zeal exhibited by some in making assaults upon that which is sacred to others is not a Christian spirit.

THE statement comes from Baltimore, U.S.A., that on December 28 the ministers of various denominations in that city held a meeting at which they passed resolutions in opposition to Sunday funerals and refusing to officiate on such occasions, except in cases of emergency. Doubtless it is too much labor for these preachers "for hire" to exercise themselves on the Sabbath day in administering comfort and consolation to those who are stricken with grief by the death of their loved ones. If they followed the divine principles they profess to believe and teach, they would be eager to pour healing balm into the wound caused by the grim reaper Death, even on Sundays, when a greater number of relatives and friends of the departed can assemble than circumstances usually permit on week days, and when the heart is mellowed by sorrow and is more susceptible to spiritual instruction because the nearness of the gate to the spirit world is more keenly felt. The objectionable feature of the affair is the hypocrisy of these reverend professors in taking the step under pretense of honoring the Sabbath. Possibly they do not appreciate the rebuke of the Divine Master when He informed their pharisaical prototypes that "it is lawful to do well on the Sabbath days."

A "DECLARATION on the truth of Holy Scripture" has been promulgated by ministers of the Church of England, the signers thereto being "deans, archdeacons, vicars, prebendaries, bishop-suffragans, canons, hon. canons, rectors, prolocutors, chancellors," etc. These complain of modern literary criticism of the Bible, and state that "the faith of many Christian people is thereby unsettled." This admission is interesting, to say the least, so far as the Episcopal Church is concerned; it is an open confession of the instability of the foundation afforded for the faith of its own members. If the structure is unsettled by the splashing of wavelets of criticism, how will it fare when the storm-tide of justice reveals its inmost recesses for examination by the light of truth? Referring to "the Scriptures of the Old and New Testament," the reverend gentlemen say: "We believe that they are inspired by the Holy Ghost; that they are what they profess to be; that they mean what they say." This announcement would be most commendable if these dignitaries only believed their own words. But which one of them is willing to-day to show by his act that he truly believes that "the baptism of repentance for the remission of sins," administered by a Prophet of the Most High, is what the Lord Jesus Himself declares it is, "the counsel of God;" that it is necessary to actually be "born of the water and of the Spirit" to secure admittance to the kingdom of heaven, as He said; that the means of salvation offered by the Gospel of Christ is faith in Him, manifest by works of repentance, by submitting to the ordinance of baptism for the remission of sins, and by obtaining the gift of the Holy Ghost, in the order and manner taught by the Apostles; that "through the laying on of the Apostles' hands" the Holy Ghost is given; that God has set in His Church, "first, Apostles, secondarily, Prophets," and after them other officers, miracles, gifts of healings, etc.; or that in the latter times, preparatory for the hour of His judgment, an angel should "fly in the midst of heaven, having the ever-

lasting Gospel to preach unto them that dwell on the earth?" And while these professors of a religion claim the Scriptures to "mean what they say," yet pursue a course which avows disbelief in the declaration, what justification have they in chiding others for like unbelief? When they have removed the beam from their own eye they may possibly be better able to distinguish the mote which obscures the vision of others.

BIRMINGHAM CONFERENCE.—On Sunday, January 31, conference will be held in Birmingham. Meetings will commence at 10:30 a.m. and 2:30 and 6:30 p.m., in Hockley Chapel, Hunters' Vale, off Farm Street.

RELEASE.—Elder Joseph Jeppsen is released, owing to his ill health, from his labors as Traveling Elder in the Scandinavian Mission, to return home.

THE GREAT TOWER OF CHICAGO.

THE *Philadelphia Ledger* has published a descriptive sketch of the tower which is to be one of the features of the World's Fair at Chicago in 1893. The builder is to be Andrew Carnegie, of Pittsburgh. Over twenty-five thousand people will be accommodated in the tower at one time, and two of the many elevators are to start from the ground and run more than 1000 feet up without change or stop, directly to the lookout landing. The width of the tower at the foundation level is 440 feet in each direction. It is intended that throughout the exhibition the Stars and Stripes shall wave from the top of the tower, at a height of 1120 feet above the ground, higher than ever flag has waved before. After a long and careful study the designs have been completed by Engineer George S. Morrison, of Chicago. He estimates that the earning capacity will be four times that of the Eiffel Tower. The actual cost will be about £300,000. The cost of the Eiffel Tower was a little less than £340,000. The difference is in the greater simplicity of design of the American tower, and the cost of standard and merchantable sizes of steel which are used. The three landings will be circular platforms, the first 250 feet in diameter and 200 feet from the ground. The second will be 150 feet in diameter and 400 feet from the ground, and the upper landing—more properly called the "lantern"—will be 60 feet in diameter and 1000 feet above the ground. At the first landing there will be a grand colonnade around the outside, 15 feet wide, and 738 feet mean circumference. In this colonnade four or five thousand people can be accommodated at one time. Inside of this colonnade will be space, in addition to the space required for elevators and machinery, sufficient to build four hotels or restaurants. In addition to the restaurants there will be provided numerous kiosks or booths, constructed in accordance with the architecture, styles, and customs of various countries, which will be used for the sale of curios, ornaments, fabrics, and other articles produced and manufactured in all lands. Within the restaurants 6000 to 8000 guests may be comfortably seated and served at one time. Within and about the booths and surrounding platforms 3000

more people will have room to move about. The second landing is designed as a grand promenade and picnic quarters in the daytime, and as a dancing hall in the evening. It will accommodate at one time 5000 to 6000. The upper landing is to be finished as the grand lookout, will be two or three stories high, and accommodate at one time 1200 to 1500. Above this will be four offices for signal service and scientific investigation. Above this will be the circular electric railway, carrying electric lights at night and signals by day. Above this is the lighthouse, to be provided with the most powerful revolving light ever constructed, surmounted by the flagstaff and the Stars and Stripes.

GAS WELLS NEAR SALT LAKE CITY.

THE resources of Utah in the way of precious metals of all kinds, of mineral springs and lakes, extensive quarries of marble, granite and other rock, vast deposits of coal, etc., have made that section of the United States an object of interest and wonder to both tourist and capitalist. With the rapid increase of population, the development of these resources has of late years made rapid strides. One of the latest features is the opening of natural gas wells along the lake shore between Salt Lake City and Ogden, and the efforts to obtain others in the first named city, near the famous Hot Springs. The presence of natural gas in underground reservoirs has been known of for several years, but only occasional efforts, and these not of an extensive nature, have been made to utilize it. Recently, however, a company was organized with a view of conducting the gas into Salt Lake City, and using it for purposes of heating and illumination.

The operations of the new company have taken place on a tract of land twelve miles north of Salt Lake City, at Lake Shore. There a well was sunk to the depth of 562 feet, the iron piping which lined it having an opening six inches in diameter. At the depth named the pressure of gas became so great that the pipe could not carry off all the escaping vapor, which tore a channel in the earth along the entire length of the exterior iron casing. The noise produced was like the rushing of a mighty cataract, and the air was filled with gas. This was ignited by a spark from a passing locomotive, and the country for miles around was brilliantly illuminated, the flames shooting upward to a great hight.

For a day and a night this illumination continued before the blaze could be extinguished by capping the pipe and filling the aperture alongside with rocks and bags of sand. The pressure of gas was, however, so great—being upwards of two hundred pounds to the square inch—that the rocks and sandbags were forcibly ejected shortly after they were thrown into the cavity, and vast quantities of gas are constantly escaping.

The place has become quite a centre of attraction, many people gathering there to view the scene. Smoking, or the handling of fire in any way, is prohibited on the grounds, because of the great danger of again igniting the vapor. On December 17, a party of several hundred of Salt Lake's

leading citizens visited this well. The crowd of curious spectators gathered close around, but when the gas company's manager began to uncap the pipe, the visitors quickly and wisely retired to a distance of about one hundred yards. First there came a rumbling sound, as of the working of some powerful force beneath the surface of the ground. This was followed by a paroxysm which shook the earth in the vicinity, and then came an explosion which was heard a distance of several miles. Pieces of shale and mud were hurled to a perpendicular hight of three hundred feet or more, and on their fall the larger pieces buried themselves in the soil close to the well. The gaseous geyser presented a grand spectacle to those who witnessed its performance.

It is thought that this particular well is situated directly over a cavernous recess from which subterranean channels extend under the bed of the Great Salt Lake. It is also the view of experts that petroleum in large quantites will be found in the vicinity. The company owning the well at Lake Shore intends to conduct the gas through mains to Salt Lake City, and expects to have the task completed this year.

DEATH OF BISHOP JOHN SHARP.

On Wednesday, December 23, 1891, Bishop John Sharp died at his residence, Salt Lake City, the immediate cause being intestinal trouble. His demise removes from the community one who was possessed of unusual will-power and great force of character, and who has for more than a third of a century been prominent and highly esteemed among the people. He was born in Clackmannanshire, Scotland, November 9, 1820. His parents moved in a humble sphere of life, and at an early age he began to sustain himself by working in the coal mines.

In 1846 he first heard the Gospel, which had been restored in this dispensation. He received it gladly, and showed great zeal and devotion to his religion. He emigrated in 1848, stopping near St. Louis, Missouri, to earn means for continuing his journey. The cholera plague visited that city during his stay there, and under the administration of himself and brethren many and marvelous were the cases of miraculous healing by the power of God.

Brother Sharp reached Utah in 1850, and shortly afterward was selected by President Brigham Young as superintendent of the Church public works. At the time of "the Move," upon the approach of Buchanan's army, in 1858, he had charge of the removal of the Church effects and of their return when tranquility was restored; this work he performed with eminent satisfaction.

In 1855 he was ordained a Bishop, and in that capacity presided over the Twentieth Ward until 1885. After "the Move" he was for some time chief of police of Salt Lake City; he was also colonel of the Third Infantry Regiment, Nauvoo Legion, and for many years chairman of the Territorial central committee of the People's Party.

In connection with the building of the first railway across the American continent, Brother Sharp was a sub-contractor under the late President

Young in the construction of the most difficult portion of the Union Pacific Railway—the portion of the line which runs through the canyon gorges forming the entrance to Salt Lake Valley from the east; he also did work of a similar nature on the Central Pacific Railway, west of Ogden. From the completion of the Union Pacific road he has been connected with the company, being a director the greater portion of the period. He was associated with the Utah Central and Utah Southern railroads; was one of the original incorporators of the Deseret National Bank, and held the position of director therein, as he also did with Z.C.M.I. almost from its commencement. He leaves a large family. The funeral took place on December 27.

UTAH NEWS.

(Summarized from Territorial papers.)

The Rio Grande Western railway was completed to Eureka, Juab County, on December 15.

R. R. Carter, a young man twenty years of age, was crushed to death at Greenville, on December 3, by the falling of a bank of sand under which he was lying down.

Charles Meighan, the Ogden business man who was shot by a burglar, proved stronger than he was thought to be and is steadily recovering from the wound he received.

The First National Bank of Logan was organized to commence business with the new year. J. Z. Stewart is president, James Quayle vice-president, and George A. Percival cashier.

Samuel Southworth, who was injured at the Lehi sugar factory by having a crowbar driven through his arm, died on December 18, from loss of blood. He leaves a wife and several small children.

The Ogden Improvement Company was organized on December 18, with a capital stock of $1,000,000. One of the purposes of the company is to utilize the water in the Weber River at Devil's Gate, where 3500 horse-power can be procured from the stream.

Patriarch Charles W. Hyde died in Salt Lake City on December 15, at the age of seventy-seven years. He had been a member of the Church for over fifty-seven years, nearly thirty-nine of which he spent in exercising his patriarchal calling of blessing and comforting the people.

The Church authorities of Utah Stake divided the city of Payson into two bishop's wards, at a meeting held December 12. The First Ward lies to the east of Main Street, and the Second to the west. John E. Huish was made Bishop of the First Ward, and Jonathan S. Page of the Second.

Owing to the popular outcry against the scandalous administration of affairs by the Gentile officials of Salt Lake City, two of the non-"Mormon" members of the city council, on December 15, voted with the "Mormon" members, thus enabling the latter to accomplish their purpose of revoking liquor licenses to variety theatres, and to suspend a policeman for drunkenness while on duty.

General Patrick Edward Connor died at the Walker House, Salt Lake City, on December 17, in the seventy-second year of his age. He first enlisted in the United States army in 1839, and served in the Florida and Mexican wars. In 1862, during the Rebellion, he re-enlisted, and was in the Pacific division of the Union army. For two years he was engaged in Indian fighting, one of the most notable battles being on Bear River, north of Cache Valley. For the past twenty years he has been engaged in mining operations in Utah. He was buried with military honors.